ΑΥΩ

Every period of soul is measured by time. The period of other souls indeed is measured by a certain time; but that of the first soul, since it is measured by time, is measured by the whole of time. —*Proklos' Elements of Theology.*

Time, like a seven-wheeled, seven-naved car, moves on; His rolling wheels are all the worlds, His axle is immortality.—*Atharva Veda.*

The moving finger writes, and having writ,
Moves on, nor all your piety and wit
Shall lure it back to cancel half a line,
Nor all your tears wash out a word of it.—*The Rubaiyat.*

THE PATH.

VOL. I. OCTOBER, 1886. No. 7.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editor will be accountable.

WHAT IS THE "THEOSOPHICAL SOCIETY"?

AN OPINION IN REGARD TO WHAT IT OUGHT TO BE.

[BY A MEMBER.]

I am often asked by strangers who have heard some accounts of the doings of the Theosophists: What is the Theosophical Society, and what is its purpose? Some believe it to be a sect, in which no opinion is suffered to exist unless it is first sanctioned by certain "Headquarters" or "Boards of Control"; others believe it to be a school for occultism and witchcraft; others think that it is a new form of Buddhism, coming under some disguise to overthrow Christianity, while some of those who do not belong to the Christian church suspect it of being an effort to spread Christian doctrines among them by clothing them in some new and more acceptable form. Nearly everyone of such inquirers sees in the T. S. only a bug-bear, and there are all sorts of opinions except the right one prevailing about it.

To all such objections I can only answer by showing to them the printed "Rules of the Theosophical Society," where under the head "Objects of the Society," it says: "*The Society represents no particular religious creed, interferes with no man's caste, is entirely unsectarian and includes professors of all faiths.*" This sounds so beautifully, that people who have been accustomed all their life to cling to creeds and dogmas and "recognized authorities" are unable to believe that it can be true. Moreover the objectors have heard of "Boards of Control," of "Presidential Orders," of "Official Organs," etc., and all these things have such an air of sectarianism, that they seem to be hardly compatible with the spirit of freedom, so loudly proclaimed by the T. S. It is asked: What has a "Board of Control" to control? Who enforces obedience to presidential orders? Does the official organ promulgate the dogmas of the sect; and if not, what then is the use of these things? It seems therefore time that we should once more consider what the T. S. is, or what it ought to be.

It must be plain to every lover of truth, that, however great the progress may be, which modern civilization has made in regard to the material and temporal welfare of man, the world is still far from having attained physical, intellectual, moral and spiritual perfection. Disease and crime, suffering and death, poverty, tyranny and ignorance are still in existence, and although there are many organized bodies, whose purpose it is to do good and to cure the ills of humanity, still the majority of such bodies are hampered to a certain extent by old beliefs, usages, creeds and superstitions, their activity is not sufficiently free, because their opinions are not free; they may benefit a certain class of humanity, but not all mankind; they know perhaps a part of the truth, but not all of it; their charity extends over a small circle, but not over the whole world. The root of all evil is ignorance, with its children, superstition, fear, crime and disease; the only remedy against ignorance is to spread the knowledge of truth.

There have been at all times men and societies, willing to spread *that which they believe to be the truth*, by all means which were at their command, whether fair or foul; there have been people ready to force their opinions in regard to the truth upon others, by the power of the sword, the faggot, the rack and the fire; but the truth cannot be spread in this manner. Real knowledge of the good, the beautiful and the true can only be attained by obtaining the knowledge of self, and the knowledge of self must grow in every individual in the course of his development. It can no more be implanted by others or be forced upon another, than a tree be made to grow by pulling its trunk. The object of the true Theosophist is therefore to attain self-knowledge, and to employ the knowledge which he possesses, for the purpose of accomplishing the greatest good.

There is perhaps not a single country upon the face of the earth, in

which may not be found a number of persons, who desire to obtain self-knowledge, to find the truth by means of a free and unrestricted investigation, and to employ their knowledge for the benefit of humanity. There are persons who desire to see true progress in the place of stagnation, knowledge in the place of accepted but still dubious opinions, wisdom in the place of sophistry, universal love and beneyolence in the place of selfishness. Such men and women may be found here and there, and each one acts in the way he considers the best. Some work by means of the school, others by means of the pulpit; some teach science, others influence the sense of the beautiful and true by their works of art, others speak the powerful language of music; but the most advanced of these give an example to others by their own Christlike conduct in the affairs of every-day life.

The great majority of such persons, interested in the welfare of humanity, live isolated although they may be residing in crowded cities; for they find few who share their mode of feeling and thought and who have identical objects in view. They are often living in communities where little more but selfishness, the greed for money-making or perhaps bigotry and superstition are found. They are isolated and without the support of those who sympathize with their ideas; for although one universal principle unites all those who have the same object in view; still their persons are unknown to each other and they seldom find means for mutual intercourse and exchange of thought.

Now let us suppose that in each country a centre of communication were to be established, by means of which such persons could come into contact with each other, and that at each such centre a journal or newspaper were to be established, by means of which such persons could exchange their thoughts;—not a centre from which supreme wisdom was to be dispensed and from whence dogmas were to be doled out for the unthinking believers; but a centre through which the thought of the members of the society could freely flow; and we could then have an ideal "Theosophical Society." Such a centre would resemble a central telephone station to which all the different wires extend, and it would require a trustworthy servant at the office to connect the wires and to attend to the *external* affairs connected with the affairs of the office; but if such a "telephone operator" would attempt to interfere with the messages running over the wires, and to assume an authority to say what kinds of opinions should be wired and what messages should be suppressed; if he were to assume the role of a dictator and permit only such messages to pass over the wires as would be in harmony with his own ideas; then the object of the centre of communication would come to nought; we would again have papal dictates and presidential orders in the place of liberty of thought and speech, and there would be an end of the object and purpose of the society.

But on the other hand, if every unripe mind were to be permitted to

have his effusions printed at the expense of the society, and to teach things, which perhaps a few months afterwards, having learned to know better, he would be sorry to think that they had ever seen the light, such a proceeding would throw discredit upon the society and be moreover altogether impracticable.

Our "telephone operator" should therefore be a man possessed of the greatest circumspection and discrimination, and while he should never interfere with the expression of any opinion, no matter how much opposed the latter may be to his own opinion, he should at the same time be permitted to cut down the messages sent over his wires to certain limits and to present them, if necessary, in a more suitable form.

As regards the liberty of speech, it would be an absurdity if such a society were to attempt to prescribe to any of its members what kind of opinions or dogmas he should express; because whatever opinions he may pronounce, they could never be regarded as being the opinions of the society as a whole; for the society as such "*represents no particular creed*" and "*is entirely unsectarian.*" If in spite of this solemn assertion anyone chooses to believe that the opinions publicly expressed by a member of the society represent the creed of the society, such an unfortunate circumstance can only be deplored, but will do no serious harm. On the other hand if a "president" or "board of control" should attempt to preside over more important things than merely over the meetings of the members, and if a "board of control" would attempt to control the conscience and the opinions of the members, instead of merely exercising its control over the external affairs of the society; and if an "official organ" would attempt to postulate what ought and what ought not to be believed by the members of the society, such a proceeding would be in direct opposition to the spirit, the object and the purpose of that society, and in contradiction to the principles upon which it was founded; and while it should be the object of every lover of truth to assist the growth of a true "Theosophical Society," and to maintain its purity of principle, it should also be his aim to suffocate in the germ everything that is opposed to liberty and freedom of speech.

I beg every member of the Theosophical Society to well consider these points, for upon their consideration and decision, depends the solution of the question, whether the Theosophical Society shall end in a farce, or whether it shall be the great movement which it was intended to be.

F. HARTMANN.

Kempten (Bavaria), Aug. 23, 1886.

Apollonius and the Mahatmas.

[READ BEFORE THE MALDEN BRANCH, T. S.]

The journey to India made by the great adept, Apollonius of Tyana, has a special interest for us modern students of occultism. The story of this journey, related in the life of Apollonius by Philostratus, has been held by many to be a fable, and Mr. Tredwell, in his laudable work, omits any account of it. To an earnest Theosophist, however, the internal evidence of the narration is too strong to be resisted, although it is told at third hand probably with the adornments which an accomplished Greek author thought needful for the requisite grace of style.

Apollonius may perhaps be said to have been the Master whose mission was to set the temples in order for the departure of the glorious classic era. Born in the same century as Jesus of Nazareth, nowhere did the teachings of the two, so far as it appears, come into open contact, although the fame of the former spread far and wide in Europe, Asia and Africa during his lifetime. It is said, however, that although no creed bears his name, his work in the world was nevertheless immense and his teachings have, in many unperceived ways, influenced millions of human beings down to the present day.

Apollonius was still a young man when he went to India, but even then he was famous for his wisdom. He had been sent, as a boy of fourteen years, to school in Tarsus by his wealthy father, but he did not like the ways of that city and he was allowed to remove to Aegæ, also in Sicily, where he studied the great philosophers and was specially drawn to the teachings of Pythagoras. At the age of sixteen he fully adopted the Pythagorean life and held firmly to it ever after, letting his hair grow long, eating no flesh, and drinking no wine, and wearing no clothing made of animal products. He took up his abode in the temple of Asclepius, and thousands were attracted thither by the wisdom of the wonderfully beautiful youth. Grown to manhood, he made a vow of silence and spoke not a word for five years. Then for a time he taught in Antioch. When asked how the wise man should treat questions of learning, he replied: "Like the law-giver. For the law-giver must make that, of whose truth he has convinced himself, into commandments for the multitude."

He now conceived the idea of a journey to India to meet the wise men known as Brahmins and Hyrkanians. He afterwards told the Egyptian Gymnosophists that his thoughts were directed to them in his youth, but his teacher pointed out to him that in India lived the men who stood nearest the source of wisdom, and from whom the Egyptians themselves derived their light.

His seven disciples in Antioch had not the courage to undertake the journey with him, and he departed with two of his family servants, "one for writing rapidly and the other finely," according to Philostratus. At Ninus he was joined by Damis the Ninivite. This young Assyrian was thenceforth his devoted disciple, accompanying him on all his many journeys throughout his long career. It is to Damis that we chiefly owe the detailed accounts of the doings of the Master thenceforward. We are thereby enabled to see Apollonius in his daily life ; in his various deeds and actions, his familiar sayings recorded as he talks with his faithful companion about the common sights and occurrences around them. The picture is therefore exceptionally intimate, and the man himself is brought near to us as well as his divine teachings. When Damis was reproached for writing down such trifles about his master, and compared with a dog devouring the crumbs from a table, he replied : "When the gods are feasting they doubtless have servants who take care that no crumbs of ambrosia are lost."

A year and eight months were spent in Babylon, where King Bardanus, who was a friend of wisdom, received Apollonius with great honors. Considerable intercourse was had with the Magi ; he learnt something of them and also taught them something. Damis was forbidden to accompany him in his visits to them, but he said that Apollonius visited them at noon and at midnight. Once Damis asked "What are the Magi ? " and was answered, "They are indeed wise, but not in everything." The King became ill, and Apollonius spoke so much and so divinely about the soul that the monarch said to those around : "Apollonius not only relieves me of concern for the Kingdom, but also for Death."

Apollonius, in departing, refused all gifts, but the King provided him with camels and all things needful for the journey. When the King asked what he would bring him from India he replied . "A joyful gift, O King ! For if intercourse with the men there makes me wiser, I shall come back to thee better than I now am."

Upon this the King embraced him and said : "May'st thou but come ; for this gift is great. "

They crossed what they called the Caucasus mountains, separating India and Medea. May it not be that from this ancient designation we get the name of the Caucasian race, rather than from what is now known as the Caucasus ? This would make the place of origin identical with that commonly ascribed to the Aryans.

Crossing the Indus they soon came to Taxila, which they called the capital of India. It is difficult to trace out their exact course, the present names of most geographical features being quite different from the designations given by Damis. It would probably require a thorough Occultist to tell just what places they did visit. King Phraotes was the ruler at Taxila,

and in him Apollonius found an initiate. The latter was struck with the modest simplicity of the monarch's surroundings on entering the palace, and inferred that he must be a philosopher. The King told Apollonius the course which a youth took who proposed to dedicate himself to the pursuit of Wisdom. When he had reached his 18th year he had to cross the Hyphasis river to those men who had attracted Apollonius to India. Beforehand, however, he had to make his intention publicly known, in order that he might be restrained in case he was not pure. To be pure one had to be without blemish in respect to father and mother, and moreover with an upright ancestry for three generations. If without fault in this respect the youth himself was then examined as to whether he had a good memory, whether he was naturally inclined to uprightness or would only have it appear so, whether given to drink or gluttony, of boastful habits, evil or foolish ways, whether obedient to father, mother and instructors, and finally if he had made no evil use of the bloom of his youth. "Since wisdom stands in great esteem here," said the King, "and is honored by the Indians, it is of great moment that those who seek to devote themselves unto it should be carefully examined and made to undergo thousand-fold tests." B.

(*Concluded in November.*)

SUFISM,

OR THEOSOPHY FROM THE STANDPOINT OF MOHAMMEDANISM.

A Chapter from a MS. work designed as a text-book for Students in Mysticism.

BY C. H. A. BJERREGAARD, *Stud. Theos.*

In Two Parts:—Part I, Texts; Part II, Symbols.

(CONTINUED.)

PART II.—SYMBOLS.

The practical expounders and preachers of Sufism are the Dervishes, the monks of Islam.

Zaous Abou Add er-Rahman, of Persian origin, but born in Yemen, led the way. He had passed his early youth in the society of Zein el Abidin, the son of Hasan, and grandson of Ali, and the first of that family who in life and writing professed the mystical ideas and austere practices, which ever afterwards distinguished the race. Abou-Horeirah, the devoutest of Mohammed's own companions, and Ebn Abbas were also his masters. He took up his abode at Mecca, the centre of religious feeling, and soon Zaous'

influence began to appear among the crowd of pilgrims from all parts of the Mohammedan empire ; they began to imitate his long prayers, his fasts, and extreme poverty, and above all his open contempt for all worldly dignity and rank, and many adopted the peculiarity of his dress, the long and patched garment and the high woollen cap, both of which later became so characteristic of the Sufi.

One of his most distinguished followers was *Hasan Yesar*, like Zaous, of Persian origin, but born in Arabia, in Medinah. Having received his liberty (he was born after his mother had become a slave of Omm Salma, one of the numerous wives of the Prophet), he retired to Basra, on the Persian Gulf, a town known for its attachment to the family of Ali and their doctrines, and henceforth a stronghold of the ascetic sect. His life proved the truth and strength of his doctrines, and Basra was now their headquarters.

Malik Ebn Dinar, a Persian, and a slave by birth, known for his love of manual labor, poverty and humility, next appears as chief among the ascetics of his age.

Omar Abou Othman, was a disciple of Hasan Yesar and also an inhabitant of Basra. Hasan Yesar described him as one worthy of angels and prophets for preceptors and guides, one who never exhorted save to what he had first put in practice, nor deterred from anything except what he himself inviolably abstained from. He was a vigorous asserter of man's free-will.

About the same time *Omar Abou Durr* at Coufa and *Sofein Abou Abd Allah* displayed similar examples of austerity and virtue, and so did *Hammad Abou Ismail*, son of the celebrated Abou Hanifah, Abd Allah Merouji, and *Mohammed Ebn es Semmak.*

But whether at Mecca or at Basra, the various ascetics already mentioned, and the many not mentioned; whatever personal influence they exercised, and virtues they possessed, they did not form a particular and distinct association or brotherhood. No common rule united them, nor did they group themselves around any superior or chief, as yet.

But the next prominent man among them was not only a remarkable man as an ascetic, but also the father and founder of all the numerous Dervish family. His name was *Fodheil Abou Ali Zalikani.* He was born of Persian parents and spent his youth as a highway robber. One night he had scaled the walls of a house where the girl of whom he was enamored dwelt, and concealed on the roof, awaited the moment to descend and gratify his passion. But while thus occupied he heard a voice repeating the well-known verse of the Quran : "Is it not high time for those who believe to open their hearts to compunction ?" "Lord, it is high time indeed," replied Fodheil ; and leaving the house, as well as his evil design, he retired to a half-ruined caravansarai not far off, there to pass the rest of the night.

Several travellers were at the moment lodged in the caravansarai, and, concealed by the darkness, he overheard their conversation: "Let us start on our journey," said one; and the others answered: "Let us wait till morning, for the robber Fodheil is out on the roads." This completed the conversion of the already repentant highwayman. He advanced towards the travellers, and, discovering himself to them, assured them that henceforth neither they nor any others should have aught to fear from him. He then stripped himself of his weapons and worldly gear, put on a patched and tattered garment, and passed the rest of his life in wandering from place to place, in the severest penitence and in extreme poverty, sometimes alone, sometimes with numerous disciples, whom he took under his direction, and formed into a strict and organized brotherhood. But with all his austerity of life, his prolonged fasts and watchings, his ragged dress and wearisome pilgrimages, he preferred the practice of interior virtue and purity of intention to all outward observances, and used often to say that "he who is modest and compliant to others, and lives in meekness and patience, gains a higher reward by so doing than if he fasted all his days, and watched in prayer all his nights." At so high a price did he place obedience to a spiritual guide, and so necessary did he deem it, that he declared: "Had I a promise of whatever I should ask in prayer, yet would I not offer that prayer save in union with a superior." But his favorite virtue was the love of God in perfect conformity to his will, above all hope and fear. Thus when his only son—whose virtues resembled his father's—died in early age, Fodheil was seen with a countenance of unusual cheerfulness; and being asked by his intimate disciple Ragi Abou Ali, afterwards Kadhi of the town of Rei, the reason therefor, he answered: "It was God's good pleasure, and it is therefore my good pleasure also." We must notice one more of his famous sentences: "Much is he beguiled who serves God from fear or hope, for this true service is for mere love;" and, speaking of himself: "I serve God because I cannot help serving Him for very love's sake."

Fodheil died in the year 187 of the Hegira. His disciple was *Ibrahim Ebn Adhem*, son of noble parents and also a Persian by birth, and he is an example upon the forbearance under injury and reluctance to have their right manifested, so prominent amongst the disciples of Fodheil.

After the death of Fodheil the supreme direction of the brotherhood was vested in *Bishar el Hafi*, a native of Meron and inhabitant of Bagdad. When young he had, like Fodheil, led a reckless life, till one day walking in the streets he saw written on a piece of paper, torn and trampled on by the feet of the passers-by, the name of God. He picked it up and, having cleaned it to the best of his ability, took it home and placed it out of the reach of further profanation. The same night he heard a voice saying to him; "Bishar, thou has honoured my name. I will accordingly render

thy name honourable in this world and in that to come." He awoke from sleep a changed man, and began a new life of penance and virtue. The name Hafi signifies *barefoot.* He walked barefooted. His greatest trial was from the veneration of man : "O God," he used to say, "save me from this honour, the requital of which may perchance be confusion in another life."

Our space forbids us to dwell upon the Egyptian ascetics who helped to lay the foundation for the future Sufism. We pass by them and dwell mainly with the Persian representatives.

About this time—the beginning of the fourth century—two events occurred of greatest importance in the history we are narrating. The Samanide princes had gained ascendency in the empire over the Abbaside Caliphs. All the princes of the Samanide race were remarkable for their piety and patronage of learning. *Nasser Ebn Ahmed,* signalized himself by his love of retirement and religious meditation. He founded an oratory at Bokhara which soon became the resort of the now numerous ascetics, and soon other similar institutions arose throughout the country and *the dervishes of the East now took on them their permanent name and manner of life.*

The other event which characterized this era was the outbreak of open heterodoxy among the ascetics. Hitherto they had concealed their tenets and practices, opposed as they were to the prevailing system, much after the fashion of Ali Zein el Abidin, grandson of the famous Ali, grand-master of the secret order :

> "Above all things I conceal the precious jewel of my knowledge,
> Lest the uninitiated should behold it, and be bewildered;
> Ah, how many a rare jewel of this kind, should I openly display it,
> Men would say to me : 'Thou art one of the worshippers of idols;'
> And Zealous Muslims would set my blood at price,
> Deeming the worst of crimes an acceptable and virtuous action."

After these ascetics had learned their strength from their union they began to take part in politics and worked zealously with that party that wished to overthrow the family and religion of Mohammed and place Ali and mysticism in their stead. They accordingly soon had martyrs in their ranks. Thus died at Bagdad the famous *Hosain Abou Meghith el Halladj.* To his school belonged the three giants of learning and piety: Abd-el-Kadir el Ghilani, Mohi ed Din Ebn-Aarabi el Moghrebi, and Omar Ebn el Faridh. We pen a few of his words :

> "I am He whom I love, and He whom I love is I ;
> We are two spirits, inhabiting one outward frame :
> And when you behold me, you behold Him,
> And when you behold Him, you behold us twain."

He taught the freedom of the human will and wrote the following satire on the predestinarian system of Islam :

"What can man do, if the decrees of predestination surround him,
Binding him in his every state? answer me, O learned professor.
He (*i. e.*, as if He, that is God) cast him into the ocean, bound hand and foot, and then said to him,
Woe to you, woe to you, should you get wet with the water."

He it is who thus in his verse addresses God:

"I love Thee with a twofold love, the love of friendship,
And the love grounded on this alone, that Thou art worthy of it.
But as to that my love which is the love of friendship,
It is a love which leaves me no thought for any save Thee;
And as to the love of Thee according to Thy worthiness,
O raise from betwixt us the vail, that I may behold Thee.
Nor is any praise due to me either for this or for that (love),
But to Thee alone the praise both for this and that."

Halladj's three famous disciples gave their names to the three principal brotherhoods among the Mohammedans, and their work remains to this day.

Abd-el-Kadir el Ghilani was a Persian by birth and resided at Bagdad. Nobody doubted that he was the Kothb of his time, and as such he announced himself in his ecstatic state, though ordinarily he strove to conceal himself under the veil of a mean and despicable appearance. He founded the order of the Qadiriyah which association counted in its ranks some of the greatest names among Eastern mystics and poets. The doctrine of the order was that of Hosein el Halladj, whom he taught the order to look upon as their master, though their doctrine was commonly veiled under a seemingly orthodox terminology. They subsist to this day and are counted among the most prominent.

M. D'hosson in his celebrated work on the Ottoman empire traces the origin of the Faquirs to the time of Mohammed in the following manner: In the first year of the Hegira, forty-five citizens of Mecca joined themselves to many others from Medina. They took an oath of fidelity to the doctrines of their Prophet, and formed a sect or fraternity, the object of which was to establish among themselves a community of property, and to perform every day certain religious practices in a spirit of penitence and mortification. To distinguish themselves from other Mohammedans, they took the name of Sufis. This name, which later was attributed to the most zealous partizans of Islam, is the same still in use to indicate any Muselman who retires from the world to study, to lead a life of pious contemplation, and to follow the most painful exercises of an exaggerated devotion. To the name of Sufi they added also that of Faquir, because their maxim was to renounce the goods of the earth, and to live in an entire abnegation of all worldly enjoyments, following thereby the words of the Prophet: "Poverty is my pride." Following their example, *Abu Bakr and Ali* established, even during the lifetime of the Prophet and under his own eyes, religious orders, over which each

presided, with Zikrs or peculiar religious exercises, established by them separately, and a vow taken by each of the voluntary disciples forming them. On his decease, Abu Bakr made over his office of president to one *Salmann l-Farisi*, and Ali to *al-Hasann l-Basri*, and each of these charges were consecrated under the title of *Khalifah*, or successor. The two first successors followed the example of the Khalifahs of Islam, and transmitted it to their successors, and these in turn to others, the most aged and venerable of their fraternity. Some among them, led by the delirium of the imagination, wandered away from the primitive rules of their society, and converted, from time to time, these fraternities into a multitude of religious orders. * * * It was about A. H. 49 (A. D. 766) that the Shaikh Alwan, a mystic renowned for his religious fervor, founded the first regular order of the Faquirs, now known as the Alwaniyah.

The Bastamiyah, the Nagshbandiyah, and the Bakhtashiyah descend from the original order established by Abu Bakr. All the others come from Ali.

THE FAQUIRS OR DERVISHES.

The Arabic word *Faqir* signifies *poor*, poor in the sense of being in need of mercy, poor in the sight of God. The Persian equivalent *Darvish* is derived from *dar* "a door"—those who "beg from door to door."

The dervishes are, as stated before, the *practical* expounders of Mohammedanism. They are divided into two great classes, the *ba Shara* (with the law), or those who govern their conduct according to the principles of Islam; and the *be Shara* (without the law), or those who do not rule their lives according to the formal principles of any religious creed, although they call themselves Muslims. To the latter, the Sufis principally belong. These Faquirs are called either *Azad*, the free, or *Majnub*, the absorbed. The former shave their beards, whiskers, eyebrows, etc., and live a life of celibacy.

Every school and every brotherhood has its own distinctive teachings and technicalities, and its peculiar practices and observances, its saints and doctors, great men and founders.

A student will also readily discover a different character in Arabic and Persian Sufism. The Arabic being nearer to Christianity takes up much from it, but moulds it in its peculiar way; the Persian being nearer the traditions of Zoroaster and in immediate contact with Manechaism, naturally borrows from thence. Thus the "pantheistic" tendencies, such as Divine absorption, universal manifestation of the Deity under the seeming appearances of limited forms, the final return of all things to the unity of God, a tendency to regard matter as evil, the reprobation of marriage, etc.—these were ideas that rose from Persian soil, while the ideas of a radiant Divinity mediating between the supreme fountain-head of Being and the

created world; of an all-prevading Spirit of love; of detachment from the world; of poverty, humility, etc., were more akin to Christian belief.

Still Saadis' description applies to all: "The outward tokens of a dervish are a patched garment and a shaven head; and the inward signs, those of being alive in the spirit, and dead in the flesh:—'not he who will sit apart from his fellow-creatures at the door of supplication with God; and, if he shall reject his prayer, will stand up in disobedience; or if a mill-stone come rolling down a mountain, he is not intelligent in the ways of providence, that would rise to avoid it.'"

"The ritual of the Dervishes is gratitude and praise, worship and obedience, contentment and charity, and a belief in the unity and providence of God, having a reliance on and being resigned to his will, confident of his favour, and forbearant of all: whosoever is endowed with these qualifications is in truth a dervish, notwithstanding he be arrayed in gorgeous apparel: whereas, the irreligious and hypocritical vainboaster, sensualist, and whoremonger, who turn days into nights in his slavish indulgences, and converts nights into days in his dreams of forgetfulness; who eats whatever falls in his way, and speaks whatever comes uppermost, is a profligate, though clothed in the sackcloth of a saint.——"

The dervishes differ, says A. Vambery,[1] from each other only by the manner in which they demonstrate their enthusiasm ; still the more we penetrate towards the East, the greater is the purity with which they have been preserved. In Persia the dervishes play a much more important part than in Turkey , and in Central Asia, isolated as it has been from the rest of the world for centuries, this fraternity is still in full vigor, and exercises a great influence upon society.

According to A. Vambery, the *Bektashi*, *Mevlevi*, and *Rufai* orders are principally found in Turkey ; the *Kadrie* and *Djelali* in Arabia ; the *Oveisi* and the *Nurbakhchi Nimetullahi* in Persia ; the *Khilali* and *Zahibi* in India, and the *Nakishbendi* and *Sofi* (a recent order) in Central Asia.

According to Th. P. Hughes[2] the following are the chief orders of Faqirs met with in North India : (1) The *Naqshbandia*, the followers of Khwajah Pir Mohammed Naqshband, and are a very numerous sect ; they usually perform the Zikr-i-Khafi[3] or the silent devotion. (2) The *Qadiria* sprung from the celebrated Sayyid Abdul Qadir, surnamed Pir Dustagir, whose shrine is at Bagdad. They practice both forms of the Zikr. Most of the Sunni Moulavis of the north-west frontier of India are members of this order. In Egypt it is most popular among the fisherman. (3) The *Chishtia* are followers of Banda Nawaz, whose shrine is at Calburgah : they are par-

1. Intell. Obs. Vol. 7.

2. Notes on Mohammedanism.

3. The Zikrs will be described in next number of THE PATH.

tial to vocal music, for the founder of the order remarked, that singing was the food and support of the soul. They perform the Zikr-i-Jali. (4) The *Jalalia* founded by Sayyid Jalal-ud-din of Bokhara; they are met with in Central Asia. Religious mendicants are often of this order. (5) The *Sarwardia* are popular in Afganistan and comprise many learned men. They are the followers of Hasan Bisri of Basra, near Bagdad. These five are all ba-Shara Faqirs.

The be-Shara Faqirs are very numerous. The most popular order is that of the *Mudaria*, founded by Zinda Shah Murdar of Syria, whose shrine is at Mukanpur, in Oudh. From these have sprung the *Malang* Faqirs who crowd the bazaars of India. They wear their hair matted or tied in a knot. The *Rafia* order is also a numerous one in some parts of India. They practice the most severe discipline and mortify themselves by scourging.

The secrets of the dervish orders cannot be learned. An initiation is described in Lane's Society is the Middle Ages and the following is another.

The following is the account of the admission of Tewekkul Beg into the order of the Qadiriyahfaqirs, one of the four most prominent ones, by Moolla Shah, a Saint and poet of some celebrity, who died in the year of the Hegira 1072 (1661-62 of our era), at Lahore, where his shrine was reared by the Princess Fatima, daughter of Shah-Jihan. Tewekkul is himself the narrator:

"Having been introduced, by means of Akhônd Mollâ Mohammed Say'd into the intimate circle of Mollâ Shah, my heart through frequent intercourse with the Sheikh was filled with a burning desire of reaching the sublime goal [of the mystical science], and I no longer found sleep by night nor rest by day * * I passed the whole of that night without being able to shut my eyes, and betook myself to reciting a hundred thousand times the one hundred and twelfth chapter of the Qoran. I accomplished this in several days. It is well known that in this chapter of the Qoran the great Name of God is contained, and that through the power of that Name, whoever recites it a hundred thousand times may obtain all that he desires. I conceived then the wish that the Master should bestow his affection upon me. And, in fact, I convinced myself of the efficacy of this means, for hardly had I finished the hundred thousandth recitation of this chapter of the book of God, when the heart of the Master was filled with sympathy for me, and he gave order to Senghin Mohammed, his vicar, to conduct me on the following night to his presence. During that whole night he concentrated his mind upon me, while I directed my meditation upon my own heart; but the knot of my heart was not unloosed. So passed three nights, during which he made me the object of his spiritual attention, without any result being manifested. On the fourth night Mollâ Shâh said,

'This night Mollâ Senghin and Sâlih Bêg, who are both very susceptible to ecstatic emotions, will direct their whole mind upon the neophyte.' They obeyed this order, while I remained seated the whole night, my face turned towards Mecca, at the same time concentrating all my mental faculties upon my own heart. Towards daybreak, a little light and brightness came into my heart, but I could distinguish neither form nor color. After morning prayer I presented myself, and the two persons I have just mentioned, before the Master who saluted me and asked them what they had done to me. They replied: 'Ask him, himself.' Then, addressing me, he told me to relate to him my impressions. I said that I had seen a brightness in my heart; whereupon the Sheikh became animated, and said to me: 'Thy heart contains an infinity of colors, but it is become so dark that the looks of these two crocodiles of the infinite ocean [the mystic science] have not availed to bestow upon it either brightness or clearness; the moment is come when I myself will show thee how it is enlightened.' With these words he made me sit in front of him, while my senses were, so to speak, inebriated, and ordered me to reproduce within me his appearance. Then, having blindfolded me, he bade me concentrate all my mental faculties upon my heart. I obeyed, and in an instant, by the divine favor and the spiritual assistance of the Sheikh, my heart was opened. I saw then within me something like a cup, turned upside down; and this object having been turned up again, a feeling of illimitable happiness filled my whole being. I said to the Master, 'This cell, where I am sitting before you—I see a faithful reproduction of it within me, and it seems as if another Téwekkul Bêg were seated before another Mollâ Shâh.' He answered, 'It is well; the first vision which presents itself to thy view is the figure of the Master.' * * * He next bade me uncover my eyes, which I did, and I then saw him, by the material organ of vision, seated in front of me. Again he made me bandage them, and I perceived him by my spiritual vision, seated in front of me just the same. Full of wonder I cried out, O my Master, whether I look with my bodily eyes or my spiritual vision, it is always you that I see.' Meanwhile I saw advance towards me a dazzling figure, and upon my telling the Master of it, he bade me ask the apparition its name. In my spirit I put to it that question, and the figure answered me by the voice of the heart, 'My name is Abd Alkâdir Glilâny.' I heard this answer by my spiritual ear. The Master then advised me to pray the Saint to give me his spiritual help and succor. I made this petition; and the apparition said to me, 'I had already granted to thee my spiritual assistance; hence it is that the knots of thy heart have been loosed.' Full of deep gratitude, I imposed on myself the obligation of reciting every Friday night the whole Qoran in honor of this great Saint, and for two whole years I never neglected this practice. Mollâ Shâh then said, 'The spiritual world

has been shown to thee in all its beauty: remain there seated, effacing thyself completely in the marvels of this unknown world.'

"I obeyed strictly the directions of my Master, and, day by day, the spiritual world became more and more unveiled before me. The next day I saw the figures of the Prophet and his chief Companions, and legions of Saints and Angels passed before my inner vision. Three months passed in this manner, after which the sphere where all color is effaced opened before me, and then all the figures disappeared. During all this time the Master ceased not to explain to me the doctrine of the union with God and of mystical intuition. But, nevertheless, the Absolute Reality would not show itself to me. It was not until after a year that the knowledge of the Absolute Reality, in its relation with the conception of my own existence came to me. The following verses revealed themselves at that moment to my heart, whence they passed unbidden to my lips:—

'That this corruptible frame was other than water and dust
I knew not: the powers of the heart and the soul and the body I knew not,
Woe is me! that so much of my life without Thee has for ever fled from me.
Thou wert I; but dark was my heart: I knew not the secret transcendent.'

"I submitted to Mollâ Shâh this poetical inspiration, and he rejoiced that the idea of the union with God was at last manifested to my heart; and addressing his disciples, he said: 'Tèwekkul Bêg has heard from my mouth the words of the doctrine of the union with God, and he will never betray the mystery. His inner eye is opened; the sphere of color and images is shown to him, and at last the sphere where all color is effaced has been revealed to him. Whoever after having passed through these phases of the union with God, has obtained the Absolute Reality, shall no more be led astray, whether by his own doubts or by those which sceptics may suggest to him."

(*To be continued.*)

Musings on the True Theosophist's Path.

II.

"Work as those work who are ambitious.—Respect life as those do who desire it.—Be happy as those are who live for happiness."—*Light on the Path.*

We are tried in wondrous ways, and in the seemingly unimportant affairs of life, there often lie the most dangerous of the temptations.

Labor, at best, is frequently disagreeable owing either to mental or

physical repugnance. When he who seeks the upward path, begins to find it, labor grows more burdensome, while at the time, he is, owing to his physical condition, not so well fitted to struggle with it. This is all true, but there must be no giving in to it. It must be forgotten. He *must work*, and if he cannot have the sort he desires or deems best suited to him, then must he take and perform that which presents itself. It is that which he most needs. It is not intended either, that he do it to have it done. It is intended that he work as if it was the object of his life, as if his whole heart was in it. Perhaps he may be wise enough to know that there is something else, or that the future holds better gifts for him, still this also must to all intents be forgotten, while he takes up his labor, as if there were no to-morrow.

Remember that life is the outcome of the Ever-Living. If you have come to comprehend a little of the mystery of life, and can value its attractions according to their worth ; these are no reasons why you should walk forth with solemn countenance to blight the enjoyments of other men. Life to them is as real, as the mystery is to you. Their time will come as yours has, so hasten it for them, if you can, by making life brighter, more joyous, better.

If it be your time to fast, put on the best raiment you have, and go forth, not as one who fasts, but as one who lives for life.

Do your sighing and crying within you. If you can not receive the small events of life and their meanings without crying them out to all the world, think you that you are fitted to be trusted with the mysteries ?

The doing away with one or certain articles of diet, *in itself*, will not open the sealed portals. If this contained the key, what wise beings must the beasts of the field be, and what a profound Mystic must Nebuchadnezar have been, after he was "turned out to grass !"

There are some adherents of a faith, which has arisen in the land, who deem it wise to cast away all things that are distasteful to them ; to cut asunder the ties of marriage because they deem it will interfere with their spiritual development, or because the other pilgrim is not progressed enough. Brothers, there lives not the man who is wise enough to sit as a judge upon the spiritual development of any living being. He is not only unwise but blasphemous who says to another : " Depart ! you impede my exalted spiritual development."

The greatest of all truths lies frequently in plain sight, or veiled in contraries. The impression has gone abroad that the Adept or the Mystic of high degree, has only attained his station by forsaking the association of his fellow creatures or refusing the marriage tie. It is the belief of very wise Teachers that all men who had risen to the highest degrees of Initiation, have at some time passed through the married state. Many men, failing in

the trials, have ascribed their failure to being wedded, precisely as that other coward, Adam, after being *the first transgressor* cried out "It was Eve."

One of the most exalted of the Divine Mysteries lies hidden here—therefore, Oh Man, it is wise to cherish that which holds so much of God and seek to know its meaning; not by dissolution and cutting asunder, but by binding and strengthening the ties. Our most Ancient Masters knew of this and Paul also speaks of it. (Ephesians v. 32.)

Be patient, kindly and wise, for perhaps in the next moment of life, the light will shine out upon thy companion, and you discover that you are but a blind man, claiming to see. Remember this, that you own not one thing in this world. Your wife is but a gift, your children are but loaned to you. All else you possess is given to you only while you use it wisely. Your body is not yours, for Nature claims it as her property. Do you not think, Oh Man, that it is the height of arrogance for you to sit in judgment upon any other created thing, while you, a beggar, are going about in a borrowed robe?

If misery, want and sorrow are thy portion for a time, be happy that it is not death. If it is death be happy there is no more of life.

You would have wealth, and tell of the good you would do with it. Truly will you lose your way under these conditions. It is quite probable, that you are as rich as you ever will be, therefore, desire to do good with what you have—and *do it*. If you have nothing, know that it is best and wisest for you. Just so surely as you murmur and complain just so surely will you find that "from him that hath not, shall be taken even that which he hath." This sounds contradictory, but in reality is in most harmonious agreement. Work in life and the Occult are similar; all is the result of your own effort and will. You are not rash enough to believe that you will be lifted up into Heaven like the Prophet of old—but you really hope some one will come along and give you a good shove toward it.

Know then, Disciples, that you only can lift yourselves by your own efforts. When this is done, you may have the knowledge that you will find many to accompany you on your heretofore lonely journey; but neither they or your Teacher will be permitted to push or pull you one step onward.

This is all a very essential part of your preparation and trial for Initiation.

You look and wait for some great and astounding occurrence, to show you that you are going to be permitted to enter behind the veil; that you are to be Initiated. It will never come. He only who studies all things and learns from them, as he finds them, will be permitted to enter, and for him there are no flashing lightnings or rolling thunder. He who enters

the door, does so as gently and imperceptibly, as the tide rises in the night-time.

Live well your life. Seek to realize the meaning of every event. Strive to find the Ever Living and wait for more light. The True Initiate does not fully realize what he is passing through, until his degree is received. If you are striving for light and Initiation, remember this, that your cares will increase, your trials thicken, your family make new demands upon you. He who can understand and pass through these patiently, wisely, placidly—may hope.

AMERICAN MYSTIC.

POETICAL OCCULTISM.

SOME ROUGH STUDIES OF THE OCCULT LEANINGS OF THE POETS.

I.

In the *Bagavad-Gita* and the *Upanishads* it is held that :

> Ishwara, the Lord of all things, dwells in the heart of every mortal being, and from that place causes the illusions of the world to appear to man as reality.

Light on the Path dwells upon the necessity of understanding your own heart : It tells us to seek for the source of evil there, where it lives, as fruitfully in the heart of the devoted disciple as in that of the man of desire, and that your heart is the profoundest mystery of all the great obscurities.

Longfellow felt this when, in *The Beleaguered City*, he sang :—

> I have read, in the marvelous heart of man,
> That strange and mystic scroll,
> That an army of phantoms vast and wan
> Beleaguer the human soul.

This verse occurs to him in connection with the old story that the City of Prague was once beleaguered by a vast phantom army, which camped down on the opposite bank of the river, and he likens the human heart to Prague. Here, in the city dwells Ishwara, who, while thus imprisoned, is beleaguered by the vast army—the phantoms of all the acts and thoughts of the person in this and other lives. Occultism declares with the poet, that the heart is a mystic scroll ; it is a veritable field also, in which are sown many seeds that may lie unnoticed, not only during one life, but often for many many incarnations, but sure to blossom forth one day under favoring circumstances. And as they begin to grow, they evoke the phantoms of the deeds that sowed them, and those ghostly hosts sweep round the soul in its prison house.

In *Resignation*, Longfellow wrote: "There is no death! What seems so is transition."

This is one of the propositions of Occultism. The poet was writing upon the death of the physical body of a girl much beloved, and was considering the change which in common life is known as "death." But the followers of the Wisdom Religion know that this terrible change is not really death, is not in any sense the moment of decease of even the physical man. The visible being is a congeries of energies or elements which are by no means all dead when the person breathes his last, nor when the body is consigned to the grave. It is only the transition, as Longfellow says, of the informing spirit, to another sphere of action.

The same view is taken in the *Atharva Veda*, where it says, "Everything is transformed. Life and death are only modes of transformation, which rule the vital molecule from plant up to Brahma himself."

The occult philosophy considers as death, only that process, and period, of separation between *all* the various elements of one's lower human and animal nature; so that, in the case of suicides and other sudden and premature deaths, what occultists know as "death," extends over a long period of time. The moment called death by the world, is only the time of separation between the body and the life principle, which the Hindus call *jiva*; this is the moment when the transition begins.

Goethe was a profound student of occultism. Its influence is to be traced throughout his works, and a leading motive in many of his dramas is the dominance over the lives of men of that power which we call *Karma*. His masterpiece, *Faust*, upon which a library of commentaries has been written, can only be truly read in the light of Occultism. *Faust* comes to an end with the following "Mystic Chorus" sung by the assembled Hosts of Heaven:

All that's impermanent
Is but a likeness.
The Unattainable
Here findeth witness;
The Indescribable,
Here is it done;
The Ever-womanly
Leadeth us on.

A wealth of occult meaning is packed into these eight closing lines of the grand drama, which is designed to depict the course of the soul from Heaven, through earth, back to Heaven. All that is impermanent, or of the earth, belonging to the realm of matter, is but a likeness, or symbol, designed for the instruction of man, who must learn to read the lesson if he is to progress. The Unattainable in the desires of those on and of the earth finds witness, or comes to pass, in the realization of all aspirations in the life be-

yond. The indescribable is done there, because man in the flesh has no senses adequate to comprehend those things pertaining to a higher plane of existence. The Ever-womanly is that which makes progress of the soul possible—the feminine principle which attracts the masculine, or pure spirit, to its opposite pole and thereby causes it to manifest itself. It is by these successive manifestations that the individual is carried forward, enriched by the experience which only thus, through the attraction of the Ever-womanly, or eternal feminine principle, is attained. So the Ever-womanly, or that whereby God the spirit is made manifest in matter, is the means to lead the soul of man on its course through the grandest possibilities of the Universe to the most exalted heights of the Indescribable.

Wordsworth, in his *Ode on Immortality*, says:

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
  Had had elsewhere its setting,
    And cometh from afar.
  Not in entire forgetfulness,
  And not in utter nakedness,
But trailing clouds of glory, do we come
  From God, who is our home.
Heaven lies about us in our infancy!
Shades of the prison-house begin to close
  Upon the growing boy;
But he beholds the light, and whence it flows—
  He sees it in his joy.
The youth, who daily farther from the east
  Must travel, still is nature's priest,
  And by the vision splendid
  Is on his way attended;
At length the man perceives it die away,
And fade into the light of common day.

It is very clear here that Wordsworth is setting down the theory of "Re-incarnation." For he says the soul had elsewhere its setting; in order to set elsewhere, it must have had elsewhere an existence. He also refers, quite as curiously as do Whitman and Whittier, to a coming from the east, as if he had memories of a previous life in some oriental land where such ideas prevailed.

Shelley in *Prometheus Unbound*, sings:

Man, O not men! a chain of linked thought,
  Of love and might to be divided not,
Compelling the elements with adamantine stress;
  As the sun rules, even with a tyrant's gaze,
  The unquiet republic of the maze
Of Planets, struggling fierce towards heaven's free wilderness.

Man, one harmonious soul of many a soul,
Whose nature is its own divine control,
Where all things flow to all, as rivers to the sea ;
Familiar acts are beautiful through love ;
Labor and pain and grief, in life's green grove,
Sport like tame beasts,—none knew how gentle they could be !

In the foregoing verses, the doctrine of Brotherhood is enunciated. Shelly refers to humanity as one, composed of its many units,—the one-life running through all ; and also, in the first two lines, to the fact admitted by occultism, but sneered at by science, and dogmatic theology, that this "chain of linked thought," compels the elements, and actually affects the course and destiny of the world. That is, that the Karma of the physical world, indissolubly bound up in that of the individuals upon it, is moulded and concentrated by the force of men's thoughts and lives. To carry this out in one direction, we say that esoteric theosophy teaches that the inclination of the earth's axis is made greater or less by the influence of the wickedness or goodness of the people upon the earth, thus bringing down what the people call evils, such as glacial disturbances, cyclones, earthquakes and other vicissitudes of earthly life. However fanciful this theory may appear, it remains for us quite true ; and as the scientific world has no reason to give for the inclination of the axis, or for the precession of the equinoxes, we are entitled to hold an opinion where they have none. For the devout Christian this theory ought to have merits, if he chooses to remember that Sodom and Gomorrah were destroyed for their wickedness. They grew so horribly bad that fire was brought upon them either from heaven or beneath. If it ever happened, it must have been a cyclic disturbance. Science pooh-poohs it. Did it take place, then it was the culminating point for the dynamic power of the evil deeds and thoughts of the inhabitants.

In many places in the Christian bible, reference is made to the crying out to the Lord of the blood of the slain. Now as blood has no power to cry out, we must try in some way to make sense of these expressions, and the only way is by giving to the thoughts which produce deeds of violence, a dynamic power. It would then be easy to attribute to the blood the ability to cry out for justice, instead of saying that the deeds of blood require compensation.

But when blood is shed, elemental spirits pour in to the spot, drawn there by the emanations arising from it, and they become important factors in this supposed "calling out of the blood from the ground." Being strengthened by the human exhalations, they are a new force composed not only of the thoughts of the murdered, but also of the despair, hate and revenge of the slain. Science of course of this knows nothing, and cares less. She cannot tell how long this new force, thus compounded of

elementals, blood, and the thought of slayer and his victim, will last. But the God of the Christains knew all about this. In Genesis, Ch. iv, Verse 10, He says to Cain :

"What hast thou done? *the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand.*"

The blood furnishes the *occasion*, the thoughts of each give it *force*, and the elementals give it a *voice* to call on God. S. B. J.

The Corner Stone.

Tradition relates that in the building of King Solomon's temple there was a stone of such peculiar shape that the workmen could find no place for it, though it was regularly cut and with great care, and contained the *sign* of the Master. When the temple was near completion a place was found for the stone which the builders had through ignorance rejected. It was the *Keystone* of the *Royal Arch.*

Those who have opened the halls of learning to this generation have given a foundation stone, and repeatedly declared that no other foundation can endure, that the floods of time and the storms of passion will surely sweep with the besom of destruction every superstructure not founded on this rock. And yet there are those who wear the garb of fellow-crafts, and claim the wages of workmen, who not only reject this stone but ridicule it, and laugh it to scorn. The result is manifest in the confusion of the workmen, and it will presently become manifest that those who thus reject the corner-stone of Theosophy are brothers of the shadow literally, rather than Sons of Light; they will find no designs on the tracing-board, and they will be accused of murdering the "widow's son."

The time for wages will surely come, and even they who have come in at the ninth hour and labored faithfully in the vineyard will receive due wages.

The corner stone of Theosophy is distinctly stated to be *Universal Brotherhood.* A firm belief in this principle is required of every candidate for membership in the Theosophical Society. This is the sole requirement for affiliation, it is made plain, and no one can plead ignorance of this one requirement. To claim fellowship in the society, and ignore or repudiate its cardinal doctrine is not only the most pronounced hypocrisy, but works in every way to the injury of the individual and the society. Those therefore who are not ashamed to repudiate this cardinal principle ought in all fairness to retire from the society, and direct their energies into more congenial channels.

But aside from explicit repudiation of this principle of Brotherhood there is too often a tacit disregard of its requirements. It has been charged against the Society, that in the enunciation of this simple doctrine, they have announced nothing new, and it may at once be answered that it is not claimed as a novelty, but an *actuality*. And yet it is too often the case, that the application of this principle of universal brotherhood reaches no further than to the admission to membership in the T. S. of persons of either sex, and of every creed, color, and nationality, while in the relations of members and the necessary work of the society, the principle of brotherhood is too often practically ignored. It may therefore be profitable to inquire into the reasons assigned by the Masters for giving out to the world at this time their priceless treasures, and the purpose for which the Theosophical Society was instituted, though these purposes have been time and again stated, in plain English, and are printed in the rules and by-laws of the society, as well as in every application for membership. The misinterpretation of these plain declarations leads to constant disappointment, and hinders the legitimate work of the Society.

We have been repeatedly told that the Masters are no respecters of persons. They have on every occasion persistently and consistently refused to teach occultism to individuals. They have stated over and over again the terms on which anyone can gain their notice, or hope to advance in spiritual knowledge or power, viz: by working unselfishly and unceasingly for the advancement of the Brotherhood of man. This is the plan on which the masters work. Whatsoever they have given out has been designed for the elevation and well-being of the *whole human race.*

They have chosen such agents or assistants as were available for the promulgation of their doctrines, and they have distinctly stated, that not for this generation alone, but more especially for the coming Yuga, do they labor, like wise husbandmen, sowing now the seed for future harvests.

The meaning of Universal Brotherhood, and the mission of the Theosophical Society become thus perfectly plain, and we can misinterpret only at our peril. The masters have said, work with us, and become a part of us, and sharers with us.

Creeds and sects are innately selfish, dividing mankind into selfish circles of conceited and selfish men. Creeds are crumbling; replace them with universal benevolence, toleration, charity, justice—in one word, BROTHERHOOD. He, therefore, who repudiates brotherhood, denies all. He who forgets charity, kindness, forbearance, forgiveness, has no right to call himself a Theosophist. We should have charity for everything but for uncharitableness. Let those who will in the face of all this, strive for occult power. Let them in spite of constant warning force, if they can, themselves into the astral plane, to be driven back in ever lasting terror by the "Demon of the

Threshold," or end their days in an Asylum for the Insane, but let them look for no assistance or protection from the Masters.

Pure and undefiled Theosophy leads man only to higher planes of thought and life. It puts him in possession of the true philosopher's stone, by enabling him to convert the energies of life, into higher uses, for the welfare and elevation of his race. It teaches him neglect of no common duty or obligation, and it nowhere holds out the inducement that a Mahatma can be evolved by some secret hocus-pocus out of a mountebank. The mountebanks will presently denounce Mahatmas and repudiate theosophy, but they will prove as powerless to stay the tide of truth as to achieve mahatmahood. They may deceive the foolish and unwary, and console themselves with the company of Coloumb, Hodgson & Co., but those who have accepted in deed and in truth the simple doctrine of universal brotherhood *with all that it implies*, will possess their souls in patience and perfect trust, for they have heard the music of Bath Col. J. D. Buck.

The Society of the Rosicrucians.

A ROUGH SKETCH OF THEIR FUNDAMENTAL DOCTRINES.

(*Communicated.*)

The following are in outline the fundamental doctrines of the Brothers of the Rosy Cross. He who fulfills the required conditions, may find all necessary information in the "Book of Initiation," and they say that when he is ready he finds with ease, a guide who, through his *higher self* instructs and directs him infallibly.

It is understood that the Society desires to be truly spiritual and asks no fees, but it seeks as members only those who are practical workers in the cause of humanity. But it is a secret body, not from fear of enemies, but in order to spread the truth, unimpeded by the war of opinions. The truth being eternal, is not subject to opinion, but to those who are able to see, it stands revealed in its own light.

1. The *Universe* as a whole is a *Unity*, having only *one*, eternal, universal and fundamental cause for its existence. All the multifarious forms, essences, powers or principles, are not originally self-existent, but are merely various manifestations of that one and universal cause. They are various modes of one original activity, and their shapes or organisms are the products of that activity, working upon different planes of existence and in various stages of evolution.

2. This cause, being eternal, unlimited and infinite, is beyond the

power of the intellectual comprehension of any mortal and limited being. Its presence may be perceived everywhere, but in its highest aspect it can fully be known only to itself. Beings lower than itself, may intuitively feel its presence, but cannot intellectually know it, until they have risen up to its own level on the plane of existence. To avoid circumlocution, we call that eternal (spiritual) principle in its highest aspect "*God*" or "*Brahm*"; both words signifying originally "Good."[1]

3. In this eternal and universal cause, the centre or fountain of *All*, is contained potentially everything existing in the Universe. It is itself, germinally or in a more or less developed state contained in everything that exists, It forms the (spiritual) centre of every living organism, and life itself is only a mode of manifestation of its own power. It is the cause and the architect of every form; it builds the form which it inhabits, from that centre, by the power of its own (consciously or unconciously active) *will* and *thought*, and by the means offered by eternal nature, the latter being itself a product of previous states of its own existence and eternal action.

4. The highest form of activity of this principle requires for its perfect expression, perfect means. The perfect cannot manifest its perfection in an imperfect organism. The place which a being occupies on the ladder of evolution, depends on the progress which that divine principle, acting in the centre of each being, has made in evolving an organism, adapted to its manifestation.

5. The most perfect organism for the manifestation of the divine and universal principle in its highest aspect, of which we know, in the (spiritual) organism of Man. In this organism, this divine principle, after having attained *sensation* and *consciousness* in the lower forms of nature, may acquire (spiritual) *self-consciousness* and *self-knowledge*, evolving what is called the individual *mind*, with all its powers and faculties, for (spiritual) perception and *real knowledge* or wisdom.

6. The (ordinarily) visible so called physical-body of man is not the *real* Man, but merely a more or less imperfect representation of the real, or "inner man," whose sphere of activity may extend as far as the sphere of his mind; in other words—as far as the power of his (spiritual) preception. The "inner man" is a reality, which after having attained—by the power of self differentiation—an individual existence, will retain its individuality, after the physical forms, which it has occupied for the purposes of evolution during its life upon a planet, have been disintegrated and changed into other forms.

1. These words are continually giving rise to misunderstandings and misinterpretations, because nearly every one has a different opinion of what is "Good."

7. Every being continues to exist in its essence after the (physical) form which expressed its essential character, has dissolved and disappeared; but as long as it has not acquired (spiritual) self-consciousness and self-knowledge, it is forced, after a time of rest, to reappear in a new form (mask or personality), to resume the process of its further development.[1] After the divine principle in man has attained individual (spiritual) self-consciousness and self-knowledge, it requires no more embodiments in (physical) forms, and may, harmoniously united with the *All*, continue to exist as a self-conscious intelligence.

8. The attainment of spiritual self-consciousness and self-knowledge and the necessarily resulting perfection, therefore involves the attainment of immortality, and the latter can only be acquired by acquiring the former. Only that which is perfect remains; the imperfect is continually subject to change.

9. Although the individual human monad, without (spiritual) self-consciousness and knowledge, may arrive at that state of perfection in the slow course of its evolution, extending perhaps over many millions of years, nevertheless there is no necessity to wait until nature may, perhaps slowly and unaided, accomplish her object, but she may be assisted by the individual will and effort of those who know how to proceed.

10. The *first* necessary requirement for all who desire perfection, is therefore *to know* the laws that rule in the visible and invisible universe, and the attainment of the knowledge involves a study of the constitution of the *Universe* and of the constitution of (the soul of) *Man*.

11. From knowledge springs power, but those who possess knowledge, will be in the possession of something that will not benefit them, unless they desire to put it to some practical use. The *second* requirement is therefore *to will*, and as an individual will, deviating from the direction of the will of universal good, or acting in opposition to the latter, is evil, and can only bring final destruction upon him that exercises it, consequently the will of the individual must act in accordance with the universal will of God.

12. To act evil is for the majority of men far easier than to do good. Good will and desires to become useful must be made to accomplish some work. To overcome the resistance of evil and to put good into practice requires energy, courage and effort, and the *third* necessary requirement is therefore *to dare* to practice the good which we know and desire.

13. But as a power, after it has once been obtained, may be employed for good or for evil purposes, and as it is not desirable that persons with evil

1. See Bagavad-Gita, c. 6.

inclinations and tendencies, should be taught the way to prolong their personal existence after the dissolution of their physical form, because their existence would cause the infliction of injury upon others, and expose themselves to a long, slow and painful final disintegration ; therefore, the deepest secrets of the Rosicrucians, and the way to the practical application of the secret knowledge, should be taught only to those who are good and pure to a degree sufficient to warrant that the mysteries communicated and revealed to them, may not be misapplied. The *fourth* necessary requirement for the Rosicrucian is, therefore, *to be silent*, in regard to that which it is not expedient to speak.

Hindu Symbolism.

I.

The student of Hindu metaphysical religious philosophy, will find most of its important formulations, veiled under a mystical symbolism ; to understand which, is a key to the hints in the Upanishads and other esoteric writings.

We propose to give those interested, a series of illustrations from Hindu drawings with descriptions ; in the latter, our study of the Kabbalah has been of great assistance.

The figure is a symbolical representation of Brahman (neuter) intwined in Itself.[1] It is the highest deity of the Hindus, the principle of the universe; the representation is, of It, at the immediate instant of Its revealing Itself in

1. Taken from the Glauben, Wissen und Kunst der alten Hindus, etc., von Niklas Müller. Erster Band, Mainz, 1822.

the emanation of the universe, and before Its entrance into any kind of matter and before Its self renunciation. It symbolises the God—dawn between the pauses of emanative creation, its preservation, and the dissolution of created forms. Wrapped in Its cloak-sphere, Brahman conducts Its toe into Its mouth, perhaps to make, an eternal circle of Itself, perhaps to signify the union of the linga and yoni, perhaps to indicate the retrogression of Itself into Itself, or may be the eternity and unfathomableness of Its nature, plunged in the contemplation of Its own essence. Compare with this the great figure of Néith or Typhé, the Heaven goddess of the Egyptian Zodiac of Dendera. Brahman (neuter) or Para-brahma, *i. e.*, the Great Brahma, as an unrevealed deity, has neither temple or image in India. It is in effect considered in Itself without form or figure, but exteriorly It manifests Itself in many figures and symbols. It is the unit and the multiplied in all, at the same instant, smaller than an atom, it is greater than the whole universe, which cannot contain It, and is ineffable and inexpressible in Its essence. The ancient Hindus say of it in the Vedas :—"Brahman is eternal, the being above all others, revealing Itself in felicity and joy. The universe is Its name, Its image, but that first existence, which contains all in Itself, is the soul really existing. All the phenomena have their cause in Brahman, It is not limited by time or space, is imperishable, is the soul of the world and of each particular existence." * * * "That universe is Brahman, it comes from Brahman, exists in Brahman, and it will return to Brahman."

"Brahman, the Being existing in Itself, is the form of all wisdom and of all the worlds without end. All the worlds are made only one with It, because they are through Its Will. That eternal Will is innate in all things. It reveals Itself in the emanation (or creation), in the preservation, and in the destruction (which is also a re-creation), and in the movements and forms, of Time and Space." The Atharva-Veda says :—"All the gods are in (Brahman) as cows in a cow-house. In the beginning Brahman was this (universe). It created gods. Having created gods, It placed them in these worlds, viz : Agni in this world, Vāyu in the atmosphere, and Surya in the sky.[1] And in the worlds which are yet higher, It placed the gods which are still higher. Then Brahman proceeded to the higher sphere." This is explained by a commentator to be Satyaloka,[2] the most excellent limit of all the worlds. In the "Taitteriya Brāhmana" it is ; "Brahman generated the gods, Brahman (generated or emanated) this entire world. Within It are all these worlds. Within It is the entire universe. It is Brahman who is the greatest of beings. Who can vie with It." Brahman (neuter) is the only real eternal true essence ; when It passes in to actual manifested existence

1. Fire, Æther, Light.
2. *Satya-Loka*, the place, world, or region of Truth.—[Ed.]

It is called Brahma; when It develops Itself in the universe It is called Vishnu, and when It again dissolves Itself into simple being, It is called Siva; all the other deities are only symbols or manifestations of the eternal neuter Brahman.[1]

The Vishnu Purana says: "Glory to Brahman, who is addressed by that mystic word AUM,[2] who is associated eternally with the triple universe (heaven, sky, earth), and who is one with the four Vedas. Glory to Brahman, who both in the destruction and renovation of the universe is called the great and mysterious cause of the intellectual principle, who is without limit in time or space, and exempt from diminution and decay, etc. To that supreme Brahman be for ever adoration."

In its highest development, the doctrine of the Vedas is a rational and philosophical pantheism, combined with the most ideal, pure, and absolute monotheism, that the mind can conceive. The doctrines as to Brahman (neuter) in their higher conceptions, are similar in many respects to the exalted ideas as to the Ain Soph or Non Ego, of the Kabbalah.

Brahman, the Eternal, in Itself, Being, goes out of Its profundity in Its eternity, to emanate the universe of all the things, and undeniably establishes that great law of production, through the opposition and yet a harmonious blending, as to which, all nature offers everywhere a similitude, evidence, and image. Its first emanation is the creating energy, force or potentiality, which manifests Itself in Time, the mother and the matrix of the existences, that is the Sakti, Para Sakti or Maya, the first virgin and first female or plasticity, containing all in germ, symbolized by the Yoni. Its spouse, the spiritualizing, the man-type, is symbolized by the Lingam.

ISAAC MEYER.

LITERARY NOTES.

BETTY'S VISIONS.—By Rhoda Broughton. (*Geo. Routledge & Sons, London.*) The prominence which occultism is acquiring, despite the attacks of so called scientific bodies and the constant sneers of savants and their parrot-like followers, is shown in the fact that such a book as this is published by a firm like Routledge and written by Rhoda Broughton. It is one of the one and sixpenny English books, in cloth. The visions are five—through a long life—each preceding a death in the family.

ESOTERIC CHRISTIANITY, OR MENTAL THERAPEUTICS.—By Dr. W. F. Evans. (*Carter & Karrick, Boston.*) Extra cloth, $1.00. This is designed to complete a series of books on the subject of the Mind Cure, commenced

1. See Indian Wisdom by Monier Williams, p. 12.

2. This occurs at the beginning of prayers, etc., as our word AMeN occurs at the end. It is so sacred that none must hear it pronounced. Originally its three letters typified the three Vedas, afterwards it became a mystical symbol of Brahma, Vishnu and Siva in unity; see further as to AUM *supra*.

some fifteen years ago. It contains twelve lectures intended to instruct in the philosophy of the subject. "To aid the student of Christian Theosophy to explore the inner realm of truth into which his spirit opens is the object of this volume," and he believes that the principles are "identical with the philosophy of the New Testament and with primitive Christianity." The book is well written, and is full of excellent arguments, but it covers so much ground that it would be impossible to properly review it in the limits allowable here.

We must disagree with him, however, in his statement: "That this system must ever be kept within the domain of a genuine Christianity," to be successful. It is well known that hundreds of persons are practising mind cure, are helping many people, and none of these either believe in or talk of Christianity, genuine or otherwise. If mind cure have a real basis, no monopoly of it can be had by either Christian or dissenter.

Buddhist Diet Book.—A New York publishing house announces this book, prepared by Laura C. Holloway. It is a compilation of dishes used by Buddhists in Europe and the East, interspersed with explanations of the religious convictions of this great Sect regarding foods. The work will be of value to vegetarians—of whom there are many in this country. Mrs. Holloway writes with authority on this subject, having enjoyed in Europe and Prussia the advantages of an unmixed vegetarian diet in the homes of those who eat no meat. The book is a quaint brown-and-white conceit in parchment covers. Price 50 cents. Theosophists who desire to have this vegetarian cook book, can order it through The Path.

Can Matter Think.—This number of Prof. Coues' Biogen Series was noticed in the July Path, and through a mistaken assumption of the proof reader it was stated that it was a reprint of an article which previously appeared in *The Theosophist.* Prof. Coues assures us that "Can Matter Think," is a thoroughly original composition and has never been within 10,000 miles of India. The proof reader was thinking of the reprint of an English book under the title "Kuthumi," in the same series, and also of the fact that the same subject was treated of in *The Theosophist* some years ago. We hasten, therefore, to correct the statement made in July.

Theosophical Activities.

Joshee.—Bro. Gopal Vinayak Joshee and his wife Anandabai, who graduated in Medicine at Philadelphia, return to India in October.

Ramabai.—Pandita Ramabai, who has been some time in America, accompanies Bro. Joshee and his wife to India.

PHILADELPHIA.—The charter for a new Branch here has been received and probably soon the organization will be complete.

SECRECY IN THE THEOSOPHICAL SOCIETY.—The question is frequently asked: "Is the Society a secret body; and how can a person enter it?" The reply can be found in the proceedings of the general Council last year, when it was resolved, that from thenceforth any person of good moral character, upon being recommended by two active members, and paying the usual fee, could become a member upon signing the application in which the declaration is made that the signer is in sympathy with the objects of the Society.

The old obligation is retained merely for those Branches desiring to use it in giving the signs and passwords of the Society, which are the only points about which the new member is pledged to secrecy, it being left to his own discretion and sense of propriety, not to make public matters which do not concern the public. For that matter, however, there is nothing in the teachings or practices of the lower section of the Society requiring secrecy.

NEW YORK.—The New York Branch has issued its third number of the *Abridgements of Discussions* on Theosophical subjects. The object of these leaflets is to increase interest among all Theosophists, and to strengthen the feeling of union. Col. H. S. Olcott, the President in India, has written to say, that he thinks the idea of the Abridgements is excellent. All Branches ought to co-operate in this movement, either by contributing questions and answers to New York, or by starting leaflets of their own and exchanging and distributing them.

CINCINNATI.—The Branch here has held its first fall meeting, and has arranged for a series of essays of an interesting character, and also for meetings, to which strangers are to be invited by members.

OLCOTT.—It may be interesting to Theosophists to know that a statue was offered to Col. Olcott in Ceylon some months ago, but was refused by him on the ground that his work was not yet done, and no one could say whether he would deserve a statue until his death.

There is a limit beyond which the sun, moon and the planets cannot rise, and when they reach their point of climax, they come down again. But the souls that have attained to perfection never come down again.—*Jain Precept.*

OM!